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When there is a fire the people in the streets should out « Wa-'n-nār wa-'n-nār », or, if there has been an accident when some one has fallen into a well, « Wa-'l-bīr ». At this all of the males of the quarter come running out at a trot, leaving their occupations. If it is a fire they take tanaks (tins) and fill them at the mosque cistern (djābiyah). Only the Masākīn perform these duties of course, not the saiyids or makā'ih. Apart from the occasions cited in a previous article[8] another time when the quarter turns out is when a clay-bank (djurf) of a water-channel or water-course has fallen on top of some person or persons. The latter are dug out by the quarter.

Each quarter has a tanṣūrah (pl. tanāṣīr), a kind of rallying-song or theme special to each quarter, and doubtless each with its special tune. These tanṣūrahs are used on all sorts of occasions, festal or otherwise, and probably, indeed, whenever a body of men from the quarter assemble together. The tanṣūrah may be compared in some respects with the tribal ṣarḥah and 'azwah[9] examples of which are given by Landberg. The following are examples of some of the themes used by the principal quarters of Tarîm.

1. Ahl al-Sūḳ

a. Metre : Wāfir type, ‖—|———∪|———∪

لَنَا ٱلزَّايِدْ وَفِينَا ٱلزَّايِدْ

Metre : Radjaz type, ‖—|—∪——|—∪—∪

وَشَيْخنَا ٱلْمحْضَار مَعْنا

« We have the most, and amongst us lies the most.
And our Šaiḫ al-Miḥḍār is with us. »

As the metre of these two pieces differs I assume they are independent of each other though given me as a single tanṣūrah. The sense is that the Ahl al-Sūḳ is greater in numbers than any other quarter, it being the largest of all. Al-Miḥḍār is the celebrated Tarîmî saint.

[8] *The Cemeteries of Tarîm, op. cit.*
[9] C. DE LANDBERG, *Arabica IV* (Leiden, 1897), pp. 18, 20, etc.

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b. Metre : Ramal type, ||—|——∪—|——∪—

شَيْخنَا ٱلمِخضَار يَطفِى ٱلنَّار

« Our Šaiḫ al-Miḫḍār puts out the fire. »

This is a raḏjaz or zāmil known as raḏjaz ḫābbah, or « jingle used by a party of men at the trot ». It would be sung after a fire had been extinguished. It should be noted that extinguishing of the fire is attributed to the patron saint of the quarter, and one can with justification see in this the survival of some ancient pagan ceremony.

c. Metre : Basiṭ type,

||—|—∪—|—∪——|—∪—|—∪——

وَٱلشَّيْخ وَٱللهْ عُمَرْ يَا سَعْد مِن كَان شَيْخَهْ

« By the Šaiḫ, by God, 'Umar, O the good fortune of him whose šaiḫ he is. »

This raḏjaz (jingle) is also used in trotting.

d. Metre : Banī Miġhrāh [10],

||——∪|———∪|——∪|———∪

عُمَرْ مِخضَار فِى كُلِّ حِجَّهْ نَهْتَرِى بَهْ

وَرَاسَ ٱلخَصْم لِى قِدْ عَصَبْنَا بَيْن جِيَهْ

« 'Umar al-Miḫḍār, in every matter we shout for assistence to him.

And the head of the foe whom we have made up our mind (to attack) we shall bring [11]. »

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[10] I have named this metre Banī Miġhrā because it seems to be invariably used in the poems which begin with this phrase. The Banī Miġhrāh poem is the traditional hunting song of Ḥaḍramawt; it is discussed at length in my *Prose and Poetry from Ḥaḍramaut*.

[11] اهترى LANDBERG, *Glose Daḥ*, « prononcer le cri de ralliement de la tribu, crier(ler ». My informant said it meant « to seek assistance from. » For عصب he gave the synonym اراد. One can say عصبنا السيل equivalent to بنينا السيل « We want to go to the Masīlah ». In the « oath of denial » *infra*, I think that the first two verbs must have the fundamental sense of « binding and loosing » بين جيه is equivalent to بنينا نحيه.

It seems that herein lie pagan ideas attached to the person of a Muslim saint who appears to be regarded in much the same way as a tribal god of the pre-Islamic era. On consideration, I do not think that the intent is to bring the head of the foe to 'Umar al-Miḥḍār, but he is evidently regarded as assisting the quarter in battle against, perhaps, another quarter, Muslims and Šawāfi' notwithstanding.

In the case of a quarrel between two quarters, when one quarter denies its culpability it uses the following formula :

لَا عَصَبْنَا وَلَا طَلَقْنَا وَلَا رَمَزْنَا وَلَا غَمَزْنَا

« We did not decide (to do anything), nor did we omit (to do anything), we did not look nor did we whisper [12]. »

This is known as the « oath of the denial » (yāmīn al-inkār).

2. Ahl al-Ḥilaif

a. Metre : Basīṭ, ||—∪——|—∪—|—∪——

اَلْيَوْم جُمْعَة وَغُدْوَة مِثْلَهَا
لَمَّا تَقُومَ اَلْقِيَامَة كُلَّهَا.
عِيُوهْ ! وَوْ ! مسه !

« Today is Friday, tomorrow the same,
Until the Resurrection comes, all of it. »

The sense is, probably, that today is a holiday, or at least a fortunate day. After this and other verses, exclamations such as the above are commonly used. Another common exclamation is wō-lākhap. What these exclamations signify none can say, but all Ḥaḍramis concur that they are old and curious. I am tempted to suggest they might be corrupt vestiges of pagan religious ritual.

[12] The latter two verbs of the « oath of denial » were thus paraphrased for me, but I feel that the classical senses of the Lexicons might be more appropriate here.

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b. Metre :

Perhaps ‖— — ∪ | — ∪ — ∪ — ∪ — فَاعِلْ مُسْتَفْعِلْ فَعُولْ

قَدْ قَنَصْنَا ٱلصَّيْدَ فِي رُبُوعَهْ [13]

شَيْخُنَا عَلِيّ بْنُ مُحَمَّدْ

« We have hunted the game in its lairs (or mountain-sides). Our šaiḫ is 'Alī bin Miḥimmid. »

This tanṣūrah has no small interest when it is recalled that the ritual hunt played an important part in the pre-Islamic religion of this part of Arabia, especially the hunting of the ibex [14]. The first half-verse is commonly sung by *all* the quarters of Tarīm, and is even used by the people of the ḥawṭah of Thibī not far away.

[792] Šaiḫ 'Alī bin Muḥammad is a saint of the Āl Ḫaṭīb family, known as Ṣāḥib al-Wi'il, i.e. « He of the Ibex ». Once, on the occasion of a feast, either the lesser or the greater 'Īd, he had no animal to slaughter by way of celebration, but on returning home from the mosque he found an ibex standing by his door. This was evidently a miracle performed on his behalf. Šaiḫ 'Alī is the patron saint

[346 361] of al-Ḫilaif, and is buried in the cemetery of al-Furaiṭ [15]. The chief mosque of the quarter is Misdjid al-Wi'il, and at one time when, owing to the dissension between three sections of the Yāfi'ī rulers, Tarīm was divided into three territories with three separate djāmi' mosques, the Misdjid al-Wi'il was used for the Friday prayer; this took place about a century ago.

No doubt this tanṣūrah would be used by parties of hunters returning from the ibex-hunt as I have described in the preface to my book on Ḥaḍrami popular verse.

3. Ḥārat al-Saḫīl

[792] The people of this quarter mention their saint, an 'Aidarūs saiyid
539 who is buried in Tāribah, but I have no further particulars about
621 their tanṣūrahs. They shout
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[13] Variant شُعُوبَهْ.

[14] Cf. A. Bertron, *The Ritual Hunt*, Le Muséon, LXI, 3-4, pp. 183-96.

[15] For this cemetery see *The Cemeteries of Tarīm*, *op. cit.*

Metre : Ramal, ||— — ∪ — | — — ∪ —

شَيْخنَا عَلْوِى بِنَ أَحْمَدْ

4. Al-Nuwaidarah

The patron saint of al-Nuwaidarah is Šihāb al-Dīn 'Abd al-Raḥmān bin 'Alī bin Abī Bakr al-Sakrān [16].

5. Ḥārat al-Ḥāwī

The tanṣūrah of this quarter mentions the saint of the ḥawṭah šaiḥanā al-Ḥaddād, i.e. the celebrated saint and author 'Abdullāh al-Ḥaddād who is also known beyond the confines of Ḥaḍramawt.

It would however seem that the term tanṣūrah is not confined to the rallying-cries of the quarters of the cities, for I can recall the word being used in the Daṯīnah area when tanṣūrahs were performed over the grave of a man whose murder had been successfully avenged. It is a cry used also by the tribes [17] in Ḥaḍramawt.

Very similar to the Tamīmī tanṣūrah quoted by Landberg [18] is the tanṣūrah of the 'Abīd of Tarīm. The 'Abīd have an organisation in many respects similar to that of the Masākīn with a headman (muḳaddam). Their tanṣūrah runs :

بَنِى سِوَيْدَ ٱلْغَلَّابَهْ

كَمْ مِنْ قَبِيلِى ظَفِرْنَا بِهْ

« Banī Siwaid, the conquering,
How many a tribesman have we overcome. »

Landberg remarks that the verse he quotes is defective, if one must see a metre in it, but the first half-verse which he gives corresponds exactly in metre to the first half-verse of the tanṣūrah of the 'Abīd.

16 « The Drunken » might, at first sight, seem an odd term to apply to a Muslim saint, but the term of course is Sufistic, and implies that he was drunk with the ecstacy of the knowledge of God. Some names are much more curious. I was told that the 'Aṭṭās saiyids derived their name from a miracle performed by their ancestor who is said to have been heard to sneeze while still in the womb!

17 C. DE LANDBERG, *Ḥaḍramoût* (Leiden, 1901), p. 184.

18 Loc. laud.